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finite." The view is here set forth this great truth of Plato is not sufficiently recognized by the speculative Idealism of to-day. *An Approach to Mysticism* (pp. 393-404): C. A. BENNETT. - Mysticism is usually an object of extreme critical praise or blame. The analysis here undertaken seeks to diminish the violence of this opposition in respect to three cardinal mystical doctrines, the renunciation of thought, passivity, and naïve optimism. *The Present-day Conception of Logic* (pp. 405-412): ALBERT E. AVEY. - An account of the effects of symbolic logic on common logic, rendering three important advances, *viz.*, logic as a science of relations instead of a science of the laws of thought, the recognition of certain new forms of logical operations and a consideration of the inner structure of the term. *The Mind and its Discipline* (pp. 412-427): CATHERINE E. GILBERT. - Maintains that "the reality of general powers of mind can not be denied, and that the transference of knowledge or power, far from being a 'miracle' or 'impossible' is the only assumption upon which any education can rest." *Summaries of Articles. Notes.*

Dumas, Georges. *Troubles Mentaux et Troubles Nerveux de Guerre*. Paris: Librairie Félix Alcan. 1919. Pp. 225. 3 fr. 50 (Majoration temporaire, 30% du prix marqué).

Mackenna, Robert W. *The Adventure of Life*. New York: The Macmillan Co. 1919. Pp. ix + 233. \$1.25.

NOTES AND NEWS

PAUL CARUS

WITH the death of Dr. Paul Carus, which occurred on February 11, at his home in La Salle, Illinois, a very interesting chapter in the annals of American philosophical and general intellectual development was closed. Through his connection with the Open Court Publishing Company, an institution generously endowed by the late Mr. E. C. Hegeler, Dr. Carus found a ready means to carry on his propaganda for liberal, religious and social thought.

Dr. Carus first studied at the University of Strassburg, and later owing to the influence of his father, a high official of the German state church, he went to the University of Tübingen primarily to study theology, and in 1876 he obtained there his doctorate in philosophy. Leaving Germany where he was born in 1852, because of its lack of liberal thought, Dr. Carus went first to England and finally arrived in New York.

When in 1887 Mr. Hegeler established the *Open Court* as a bi-weekly journal, devoted to the reconciliation of science and religion, Dr. Carus contributed some articles and upon the request of Mr.

Hegeler came to Chicago to assist in the work of the journal, of which he soon became managing editor. Through the work of Dr. Carus the *Open Court* became a weekly organ for intellectual work of all sorts. The pages of the journal were replete with discussions of scientific and philosophical subjects, among which were many important German papers which Dr. Carus himself translated. In 1890 the large programme of the *Open Court* was divided and the more technical articles were printed in the *Monist* which was then established as a quarterly journal. The *Open Court* continued as a popular weekly, devoted to the religion of science, and has since become a monthly.

From the beginning of its career the *Monist* has contained in its pages articles of the highest scientific importance, many of which have been reprinted in permanent book form. The reprinting of valuable articles led to the development of a book publishing enterprise which has proved to be of high intellectual value. Representative of its work is the Religion of Science Library, a splendid collection of religious and scientific books, which includes in its latter numbers reprints of philosophical classics so reasonable in cost as to permit of a large circulation. This library has also made easily available, philosophical works previously difficult to obtain.

The wide cultural interests served by the Open Court Publishing Company testify to the broad scholarly pursuits of Dr. Carus, whose own writings cover a varied range of topics, prominent among which are Oriental philosophy and religion. As an endowed institution the Open Court Publishing Company could undertake the publication of works of permanent scientific worth without regard to the question of financial returns. The monistic ideals of the institution formulated by Dr. Carus, as an attempt to systematize the results of the various sciences in a unitary world-conception, influenced him to publish many important scientific treatises such as mathematical works of Hilbert, Boole and Dedekind, psychological monographs of Ribot and Binet, and physical works of Mach.

Under the management of Dr. Carus the Open Court Publishing Company has become a unique cultural institution. While it has never given up its function of attempting to save religion from dogma, it has expanded its interests to include the propagation of the best results of human learning. Dr. Carus' ideal of the systematic cultivation of philosophical thought, based upon positive facts, places this distinctly American enterprise in sharp contrast with the accepted tradition of American indifference to intellectual pursuits.

J. R. KANTOR.